

The Sooterkin Dissected.

I N A

L E T T E R

T O

J O H N M A U B R A Y, M. D.

A L I A S

Dr. G I O V A N N I.

Wherein is clearly prov'd,

- I. That there never was such an Animal in the World.
- II. That God never made it.
- III. That the Devil cannot make it.
- IV. That it is Impudence to assert it.
- V. That it is Stupidity to believe it.
- VI. That it is a mere Fiction of his own Brain.
- VII. That it is contrary to the Opinion of the most learned Physicians and Philosophers in our Days, who maintain the Truth of *Univocal Generation*.

By a Lover of Truth and Learning. D. Mitche

*For Knaves and Fools being near a-kin,
As Dutch Boors to a Sooterkin.*

Hud. Part III. Cant. III.

L O N D O N:

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T H E
S O O T E R K I N
D I S S E C T E D.

S I R,



AMONG the antient *Jews* there were a sort of NATURAL PHILOSOPHERS who are by the *Rabbins* called *Sapientes Inquisitionis*, or *Sapientes Scrutationis*, from their diligent Enquiry after natural Causes. Among the Heathens we have a considerable Number who were no less careful in pursuing the same Study; but the Modern Christians excell them both from better Opportunities they have in the Improvements of Learning.

The other Day going thro' among the Booksellers-Shops (as is my Custom when I read in the News-Papers of any Book JUST NOW PUBLISHED) I found one bearing this Title, THE FEMALE PHYSICIAN, By *John Maubray*, M. D. I was mightily taken with it, because the first Chapter treated of GOD. Now thought I, this certainly must be a good Book, and nothing but TRUTH in it. I was soon undeceived, and found the common Proverb verified, that, *In nomine Dei incipit omne malum*. Being desirous to be acquainted with the *Author*, I sent a Letter by the Hands of Mr. *Gilbert Knowles*; soon after you was so kind as to pay me a Visit, and desired me to give my Remarks on your Book, which I could not then do, having read little of it; but afterwards going forward, till I came to Page 375, I met with a strange Passage concerning the DE SUYGER, which I shall here transcribe in your own Words, and give you my Thoughts freely of it, and refer them to the Judgment of the learned World.

‘ That

‘ That these Births in those Parts are
 ‘ often attended and accompanied with a
 ‘ monstrous little Animal, the likest of any
 ‘ Thing in Shape and Size to a Moodi-
 ‘ warp, having a hook’d Snout, fiery
 ‘ sparkling Eyes, a long round Neck, and
 ‘ an acuminated short Tail, of an extra-
 ‘ ordinary agility of Feet. At first Sight
 ‘ of the World’s Light, it commonly yells
 ‘ and shrieks fearfully, and seeking for
 ‘ a lurking Hole, runs up and down
 ‘ like a little Dæmon; which indeed I
 ‘ took it for the first time I saw it, and
 ‘ that for none of the better Sort. More-
 ‘ over,

‘ The following accidental Passage is so
 ‘ remarkable, that I cannot pass it by, in
 ‘ order to convince and satisfy others of
 ‘ this admirable *Truth*; namely, that not
 ‘ many Years ago, in coming from Ger-
 ‘ many over East and West *Friesland* to
 ‘ *Holland*, I took Passage in the ordinary
 ‘ Fare-Vessel from the City of *Harlingen*
 ‘ for *Amsterdam*, over what they call the
 ‘ *Zwyder Zee*, which is commonly reck-
 ‘ oned a Voyage of ten or twelve Hours,
 ‘ tho’

' tho' at this time we happen'd to be near
 ' thirty six Hours on our Voyage. A-
 ' mongst the better Sort of Passengers,
 ' who possess'd the Cabbin, there happen-
 ' ed to be a Woman big with Child, of
 ' a very creditable Aspect, who afterwards
 ' told me, that she was bound for *Am-*
 ' *sterdam*, on purpose to buy some Ne-
 ' cessaries for her Lying-in at the easiest
 ' Rate. When in the interim the good
 ' provident Woman was taken all at once
 ' aboard the Ship with a sudden surprizing
 ' Labour; upon which Occasion, in short,
 ' I immediately lent her a helping Hand.
 ' Upon the Membranes giving way, the
 ' forementioned Animal made its wonder-
 ' ful egress, filling my Ears with dismal
 ' Shrieks, and my Mind with greater *Con-*
 ' *sternation*; when not immediately recol-
 ' lecting what I had either read or heard
 ' of this Monster, I could not help con-
 ' tinuing in my Surprize, untill I heard
 ' some of our accidental Company call
 ' it *De Suyger*, as they went about to kill
 ' it; upon which I immediately laid the
 ' Woman of a pretty plump Girl, who,
 ' not-

notwithstanding all this, had no Deformi-
 ty upon her, save only many dark livid
 Spots all over its Body, which I prognosticated might turn to an universal
 Scurf; in the mean time I order'd the
 express'd Oil of Almonds to be diligently
 used as soon as we landed. Afterwards I had occasion to talk to some of
 the most learned Men of the several Universities in these Provinces upon this
 Head, who ingeniously told me, that it
 was so common a thing among the seafaring and meaner sort of People, that
 scarce one of these Women in three escaped this kind of strange Birth, which
 my own small Practice among them afterwards confirm'd, insomuch, that I always
 as much expected the Thing *De Suyger* as the Child it self; and besides,
 the Women in like manner make a suitable Preparation to receive it warmly,
 and throw it into the Fire, holding Sheets
 before the Chimney that it may not get
 off, as it always endeavours to save it
 self by getting into some Hole or Corner. They properly call it *De Suyger*,
 which

' which is (in our Language) the *Sucker*,
 ' because like a Leech it sucks up the In-
 ' fant's Blood and Aliment. Upon this
 ' Head, and to this Purpose, I might pro-
 ' duce the Authorities of sundry good
 ' Writers, but shall content my self here
 ' at present with one of the same Nation,
 ' (*viz.*) the most learned and eminent *Le-*
 ' *vinus Lemnius*, who gives us a very re-
 ' markable and particular Account at large
 ' of a certain Birth which began with a
 ' monstrous Mole, succeeded by a Sucker,
 ' and ended by a Production of an excar-
 ' nificated Male-child. These Things
 ' being so, and proceeding merely from
 ' the immediate Reasons above-mention'd,
 ' ought to be a memorable Caution to all
 ' Parents, that in their Conjugal Duties
 ' they behave themselves orderly and de-
 ' cently, and not like insatiable Brutes,
 ' but like rational Men, to the End that
 ' their Families may be preserv'd, and
 ' their Persons succeeded, not by an op-
 ' probrious Race, but by an univocal Ge-
 ' neration of hopeful Children; Men of
 ' Probity and Integrity both in Body and
 ' Mind.

Now,

Now, Sir, lest I should exceed the Bounds of a Letter, it's time for me to proceed to the Dissection of this *Animal*. First, you call it a *monstrous little Animal*: Here you stumble in the very Threshold; you should have call'd it a *prodigious little Animal*. This is clear from the Definition of the two Words; *Monstrous*, i. e. what Thing soever is brought forth contrary of the common Degree and Order of *Nature*; so we term that infant *monstrous*, which is born with one Arm alone, or with two Heads. *Prodigious*, is that which happens contrary to the whole Course of Nature, i. e. altogether different and dissenting from Nature, as if a Woman should be delivered of a Snake, a Dog, or a *Sooterkin*. You call it little, it must needs be so, because there was a pretty plump Girl to come after it; and if it had been big, there had been no room for them both. You compare it to a *Moodiwar*, the most part of your *English* Readers will not know what you mean, a blind Story I fear. You say it yell'd and squeek'd fearfully, why did you not say

it spoke too? which if it had, sure it had forbidden you to publish such ridiculous Nonsense to the World, and to propagate such a notorious Lie to Posterity. It seems you have forgotten what the Apostle says, *refuse profane and old Wives Fables*, 1 Tim. iv. 7.

You say it sought a *lurking Hole*; well it might, as blushing to be described in such a manner. You say 'twas like a little *Dæmon*; it was well for the Woman she was dispossest'd of so bad an Inhabitant. But, Sir, it seems to me you have read but little Divinity, else you would never distinguish *Dæmons* into great *Dæmons* and little *Dæmons*. You call it none of the best; here you are guilty of another Blunder, for no *Dæmon* is good: if you had distinguished Angels into *good* and *bad*, you had done right. You speak of its *extraordinary agility of Feet*, which encreases my Wonder; you talk of its *sparkling Eyes*, were not the Arteries of your own Eyes then inflam'd? you must needs know the Conditions of distinct Vision; First, The Organ must be well disposed.

disposed. Secondly, There must be a due Distance. Thirdly, There must be a proper Medium. Pray, Sir, had you it in your Hand? did you contribute nothing to its wonderful egress? had it Feathers, Scales or Hair upon it? I need not ask you if you had it by the Tail, for I suppose its Shortness would not let you hold it; yet methinks you might have held it by its *hooked Snout*. It's strange to me that the Royal Academy of Sciences at *Paris* has not this Rarity. I went to the Royal Society in *London* to ask for it, an ingenious Member told me it was not there. You say you have talk'd with learned Men in *Holland* about it, so have I, and they all call it a vulgar Error.

I have lately seen a Book of *Ruyschius*, call'd, '*Tractatio Anatomica de Musculo in fundo uteri*, page 16. where he confesses, that after sixty two Years Practice in dissecting diverse Bodies of Women in *Holland*, he never saw this *Animal*. But *e contrario, quando formam Massæ ex Secali compressæ similem adaptæ sunt hæc ævo pro Molis volantibus habentur*

*cujus denominationes æque ac Relationes
superstitioni superstructæ sunt, prolixiore
dilucidatione parum indigentes.*

I have discoursed with the *Dutch* Midwives and Nurses about this *Animal*, but they are all clear to give their Affidavits, that it has no Existence in Nature, which brings me to the next thing I intended to prove, *viz.* that there is no such Animal in the World. I confess, Sir, I have undertaken a very difficult Task, seeing it is affirm'd by a Gentleman of your Sense and Education, and it is hard for me to prove a Negative; for *affirmanti incumbit probatio*. For once I shall transgress the Rules of Logick, and range my Thoughts (for Method's sake) into the following Order,

First, I shall endeavour to prove that there never was such an Animal in the World.

Secondly, That God never made it.

Thirdly, That the Devil cannot make it.

Fourthly, That it is Impudence to assert it.

Fifthly,

Fifthly, That it is Stupidity to believe it.

Sixthly, That it is a mere Fiction of your own Brain.

Seventhly, That it is contrary to the Opinion of the most learned Physicians and Philosophers in our Days, who maintain the Truth of *Univocal Generation*.

I shall join the first and second Head together, because of their near Connection; for certainly if ever it had any Existence in the World, God (who is the Framers of all Things) must be the Maker of it. We have a known Maxim, that *Deus & Natura nihil faciunt frustra*. Pray, Sir, where is the Use of this Animal? Is it *to suck up the Child's Aliment* in the *Womb*, or to be catch'd and thrown into the Fire *with Sheets before the Chimney* as you relate it? God made every Thing after its Kind, *Genes. i. 21. and saw that it was good, vers. 22. and God blessed them*. I'm sure your *Sooterkin* is of no kind of Animal, for if it is, it must of necessity be
either

either *Oviparous* or *Viviparous*, *Male* or *Female*, or *Hermaphrodite*; it must needs have a Parent Animal, for *Nothing* can create or beget *Nothing*. This implies a Contradiction, unless you set up for *Spontaneous Generation*, and that there is such a Bird as the *Phœnix*. The ignorant Vulgar are certainly in the right, who ascribe the Cause of this Animal to the *Moon*, for nothing but *Lunacy* can produce it. If there is any such thing as equivocal Generation; Why not a *Bird* or a *Man* produced this way sometimes? Why no new Species now and then? There must certainly be a pre-existent Animalcule. I can't allow my self to believe that the *Stoves* produced them, because these are generally used in Churches, and the Ministers would forbid them. No Animal is bred of *Corruption* whatever be its *Nidus*. *Hudibras* was but in his Philosophy when he said,

*Just like a Maggot in a Sore,
Does that which gave it Life devour.*

How

How can they breed when the Parent-Animal be destroyed? When we kill our Bugs here, they return not again, but your *Sooterkin* returns often though it be burnt; if they are so plenty as you say in *Holland*, that scarce one in three of the Sea-faring Men's Wives escapes having them, it were good Business for some to be *Sooterkin*-Midwives, or *Sooterkin* Catchers there. All the Creatures which God made were very good, but your *Sooterkin* is not very good, *ergo* God never made it; *probatur minor*. That is not very good that sucks up the poor dear Infant's Blood and Aliment, but your *Sooterkin* sucks up the poor dear Infant's Blood and Aliment, *ergo* your *Sooterkin* is not very good, *Gen. i. 31. and God saw every thing that he had made, and behold, it was very good* I appeal to tender hearted and affectionate Mothers for the Proof of the *major* Proposition. I appeal to your own Description of this Animal for the Proof of the *Minor*, and (I hope) nay, I'm sure, you can't deny the Conclusion. The *Dutch* Mothers call their Children *Sooterkints*, i. e.

a sweet Child, but are Strangers to your *De Suyger*. Having clear'd this Point, the next is evident (*viz.*) that if God has not made it, the Devil can't. Prov'd by this Syllogism, he that can't create a Fly cannot create a *Sooterkin*; but the Devil can't create a Fly, *ergo* he can't create a *Sooterkin*. I prove the *Minor* thus, he that can create a Fly must be Omnipotent, but the Devil is not Omnipotent, *ergo* he can't create a Fly, far less a *Sooterkin*, with a hook'd Snout, fiery sparkling Eyes, a long round Neck, and an acuminate short Tail, with an extraordinary agility of Feet, &c. Possibly you'll object and say, that the Devil made those Lice and swarms of Flies and Frogs which were sent upon *Ægypt*. I answer, he did no such thing, but only deluded the Senses, he being Prince of the Power of the Air can condensate it, and by the Divine Permission turn it into what Shape he pleases; but I am more apt to think that it was the Devil himself than any Creature of his making, that it was some Hobgoblin, Fairy or other sent to affright you and the
rest

rest of the Passengers in the Vessel. Evil Spirits can sometimes turn themselves into various Shapes and wondrous Forms; such as Serpents, Toads, Owls, Lapwings, Crows, Ravens, Goats, Hogs, Dogs, Asses, Cats, Rats, Wolves, Bulls, *Sooterkins*. If the Devil can create one thing, why not another? why not Gold, Silver, and precious Stones? and if so, why are his Favourites so poor? I hope this is clear'd up beyond all exception. I come to the next thing, which was to prove,

That it is Impudence to assert it.

But for brevity sake, I shall join this and the following Head together, *viz.*

That it is Stupidity to believe it.

Excuse me, Sir, If I am unwilling to be impos'd upon in my Intellectuals by any Man's *αυτος εφη* i. e. *ipse dixit*, be his Character what it will. *Aristotle* is my Friend. *Plato* is my Friend; but *Truth* is my greater Friend. I was once in Conversation with a Gentleman who boldly affirm'd, he could lift a Man's Shadow and put it in between the Sun and him. I paus'd a little, and consider'd this Assertion to be contrary to this establish'd Law of Nature, that if you place

an Opake Body between a luminous Body and a plane, it will cast a Shadow in a direct Line. I ask'd what he would have for this Performance. He told me, a Guinea. Hold, Sir, said I, before I'll give you this, you'll be pleas'd to answer me a few Questions.

1. Can you stop the diurnal Rotation of the Earth upon its own Axis from West to East? 2. Can you stop the Motion of the Earth round its own Orbit from East to West? 3. Can you stop the Flux and Reflux of the Sea? Can you make Iron, which is specifically heavier than the Column of Water, on which you lay it, swim? He answered no, Sir, I cannot indeed. Then said I, neither can you perform what you have undertaken: he that can alter one Law of Nature can alter all the Laws of Nature, therefore you cannot alter this. A very fine Gentleman who was in the Company, and had University-Education, was so well pleas'd with my way of Reasoning, that they hiss'd the other to Scorn. Now, Sir, I'll make a very fair Bargain with you, I'll give you a Guinea for every *Sooterkin* you bring over from *Holland*, provided the Mother and Midwife shall attest it, and the Royal Society

Society in *London* shall be Judges whether 'tis the very *Sooterkin* or not. Never think to cram down my Throat such a notorious Imposture. To deal plainly with you, Sir, (for I hate Flattery) you say you could not pass by this so *remarkable* and accidental a Passage in order to satisfy and convince others of this *admirable Truth*; allow me to be inspir'd with the same Zeal for *Truth* as you are, and be not angry with me, tho' I endeavour to satisfy and convince others of this admirable Falshood. I appeal to your self, if you would not call it impudence to affirm, that the *Ravens* bring forth their Young at their Mouth, and the *Weefle* propagates at the Ear; that the *Male* is changed into the *Female*, and the *Female* into the *Male*; that *Moles* are bred of the Earth, and *Vipers* out of Ashes; that Lice are made of Sweat and Mites of old Cheese; that Wasps are made of the Flesh of Horses, and *Bees* are made out of Rue; that *Beetles* are made out of Cows Dung, and Scorpions out of Wood-Basil, that *Herbs* are made out of *Animals*, and *Animals* out of *Herbs*; that *Smallage* and *Asparagus* are made out of the Horn of a Stag or Roe-buck: Admirable Untruths!

such a Truth as your *Sooterkin*. I seriously declare that it was not Vain-glory, Arrogancy, or Presumption, Envy or Prejudice at your Person that has put me upon writing this Letter to you, but having applied my Mind to the Study of Nature, and to the diligent searching into the Secrets thereof, I could not forbear sending you my Remarks upon this Animal. Seeing you one Day upon Change, I told you I would print against it, and I expect your Answer so soon as your Conveniency will allow. I hate all personal Reflections, and love dearly to keep close to the Subject in hand. I regard not *Quis dixit sed Quid Dictum*, who says it, but what is said. The next Thing in order to be proved is.

That it is a meer Fiction of your own Brain.

It's hardly to be imagined that a Gentleman of your Letters can be ignorant that the different Ways of knowing the Existence of any Being may be reduced to these Four, *Perception, Judgment, Reason, and Sensation*. You can never pretend to the three former of these, whatever Recourse you may have to the last. Are you sure, Sir, your Senses were not deceived? Are you very sure? I'll
give

give you five Experiments to prove that Men of the clearest Heads, profoundest Judgments, readiest Wit, deepest Understanding and brightest Parts may have their Senses deceived sometimes: *First*, When they are *dreaming*, they very often hear *Sounds* and see *Colours*, tho' in reality there is no such thing. Pray, Sir, of what Colour was this *Sooterkin*? Was it *black*, or *blue*, or *red*, or *white*, or *green*, or *yellow*, or a Mixture of all these, or was it spotted? *Secondly*, Persons in a *Phrenzy*, or a violent Fever, see things without them which really are not. *Thirdly*, Some Persons often hear *ringing of Bells* in their Ears, or a certain Sound which they judge to be at a great distance, when the Cause of it is very near themselves, tho' at the same time there is no *such thing*. *Fourthly*, Some Persons imagine, that a *Candle* or any other small Object at a distance appears double; this is the Case of Men in Drink, or of those who press the Corner of their Eye with their Finger, so that then there will appear to be two Objects. Are you very sure there was but one *Sooterkin*? Could not your small Practice in those Parts discover two at a Birth?

a Birth? what no *Twin-Sooterkins* as well as in other Animals? *Fifthly*, Some Persons if they *wink* in the Dark with their Eyes upon the Flame of a Candle at a little distance, they shall imagine they see Rays of Light, which seem to stream from the Flame upwards and downwards in the Air, and yet really they are nothing. Be so kind as to let me know, whether in the Night, or by Day-light, you saw this *Sooterkin*, then I shall be more capable to judge. I look upon your *Sooterkin* to be of the same Species with *Hirco-cervus*, *ens rationis*, *Chimæra*, *universale a parte rei*, of an imaginary Existence. I come now to the last Thing, which is to prove, That it is contrary to the Opinion of the most learned Physicians and Philosophers in our Days, who maintain the Truth of *Univocal Generation*.

Lest I should seem partial and invidious, and to have a Design against you more than another Man, I shall put all the equivocal Gentlemen and *Sooterkin*-Doctors together, and answer them after the same manner. Your first Patron is *Hollerius*, *lib. de Morb. inter cap. 1.* tells us, that a certain *Italian*, by frequent smelling to the Herb *Basil*,
had

had a Scorpion bred in his Brain, which caus'd long and vehement Pain, and at length Death. Anatomy shews us no Passage up the Nostril to the Brain. I hope our Snuff-takers will beware of this Herb as they would of a Scorpion. Perhaps it has gone down the Gullet into the Stomach, circulates with the Blood, rested in the Brain as its proper *Nidus* together with your *Sooterkin*.

Fernelius is another learned Man on your side, who tells us of a certain Soldier who was flat nosed upon the too long Restraint of a certain filthy Matter that flow'd out of the Nose, that there were generated two hairy Worms of the Bigness of one's Finger, which at length made him mad. I went the other Day to see one of the learnedest Men in this City, a great Naturalist, as well as a great Divine, and talk'd seriously with him about this *Sooterkin* (for you must think) I have been at great Pains to find it out, and he told me there was no such Animal, and none but a Madman would affirm it: I was truly afraid there was a stoppage of some certain filthy Matter in your Nose which might occasion this Phrenzy. *Lewis Duret*, also a Man of great Learning

ing

ing and Credit affirms he had come forth with his Urine a quick Creature, of Colour Red, otherwise like in Shape to a Millepes or Hog-louse. You see, Sir, that Men bring forth *Sooterkins* as well as Women. *Nicholaus Flor. God. lib. 7. cap. 18.* affirms, that monstrous Creatures, of sundry Forms, are generated in the Wombs of Women, some-whiles alone, otherwhiles with a Mola, sometimes with a Child naturally and well made, as Frogs, Toads, Serpents, Lizards; this may be true in a moral Sense, but I'm sure it can never be true in a natural. *Joubertus* telleth there were two *Italian* Women brought forth each of them a monstrous Birth; the one that marry'd a Taylor, brought forth a thing so little, that it resembled a Rat without a Tail, but the other, a Gentlewoman brought forth a larger, for it was of the Bigness of a Cat, both of them were black, and as soon as they came out of the Womb, they ran up high on the Wall and held fast thereon with their Nails. I can't shun making this Remark upon this wonderful Passage, that if these two *Italian* Women, the Taylor's Wife and the Gentlewoman had been delivered

at the same time in the same Room, the Gentlewoman's Cat had catch'd the Taylor's Wife's Rat, which would occasion such a yelling and squeeking, that would have frightened the Spectators, as you was with your *Sooterkin*. As for *Levinus Lemnius*, he was a Collector of fabulous nonsensical Stories. To all these learned Men, together with your self, I prefer another learned Man, who without Dispute, is one of the most excellent *Philosophers* in our Days, and Professor of Ph—k in a certain College of this City, who owns no such Animal as the *Sooterkin*. If it were above or within the Bowels of the Earth, he would have it among his valuable Collections, but he smil'd at me when I ask'd for it. Were there any *Sooterkins* before the Flood? or how were they preserved? Can you not procure its Skeleton from one of your Correspondents? will you do nothing to satisfy and convince me of this admirable Truth? or shall I disbelieve it? You are pleased to tell us, that these Births in those Parts are often attended with this monstrous little Animal: Why *those Parts* more than any other Parts upon the Globe? Are there

no *French Sooterkins*? no *Spanish Sooterkins*? no *Irish Sooterkins*? no *Scotch Sooterkins*? Strange! Why *Holland* should be productive of these Animals more than any other Part. As for *England*, I am sure there is not one *Sooterkin* in it all. I am tired in pursuit of it, for I doubt it's got into its lurking Hole by reason of its extraordinary agility of Feet; and there let it rest till you can pull it out by its *hooked Snout*.

I hope the Ladies and Gentlewomen have received unspeakable Advantage from your wonderful Medicines advertised in the *Freeholder's-Journal*, *Wednesday October 11, 1722*, which I shall transcribe for the Benefit of the Publick, and give you a few Remarks upon it.

ADVERTISEMENT.

Dr. *Giovanni*, by his Travels, Practice, and great Experience in *Italy, France, Germany, Holland, &c.* hath (in especial manner) acquired the perfect Knowledge of the Mysteries and Secrets of Nature in all Cases of Indispositions and Distempers incident to the Female Sex, young and old, married and unmarried, which (under God)

he

he infallibly cures, besides Cases of common Practice, &c.

He rectifies Barrenness it self, and renders the Party deficient, capable of Conception.

He immediately discovers real Conception, and whether a Boy or a Girl be conceived.

He gives most necessary Directions for Women with Child, their due and ordinary way of living, government of Health in the first, second and last three Months of their Times, Ignorance whereof is the Loss and Ruin of so many Women and Children.

He prevents Abortion or untimely Delivery in the most dangerous Cases, and strengthens the debilitated or weakned Vessels.

He also gives the Means to prevent as well as to facilitate and ease a difficult and hard Birth and Delivery.

He's Master of many more, even of the greatest *Arcanums* of Nature, and is to be spoke with at Mr. *Atkins's* at the Sign of the *Boy and White Peruke*, the second Door on the right hand in *Arundel-street*, from eight to eleven, and

four to seven; and on previous Notice he attends any other Hour. And,

February 6, 1722-3, you caused to be put into the said Papers the following Advertisement.

Tho' God and Nature have left no Malady without its proper Remedy for Cure; Men are left to ingenious scrutiny for discovery. As then the better Part of the World hath hitherto been at a Loss for that valuable and comfortable Remedy which (out of Mercy) is provided for Woman in the Hour of her appointed Sorrow,

Dr. Giovanni (out of tender Regard to the Sex) gives Notice, that a certain simple Sympathetick Powder to be used in time of Labour for abating the Pains, hastning the Birth, and strengthening the Woman (both before and after Delivery) is to be had at *Burton's* Coffee-House in *King's-street* *St. James's*, and at his own Lodgings (*Mr. Anderson's*) in *New-Castle-Court*, *Butcher-row*, without *Temple-Bar*.

And for the Benefit of the Publick, that the Price may suit every Rank of People, it is sold for five Shillings a Paper, Sealed up with Printed Directions. N. B.

N. B. The abovementioned Powder never yet fail'd of answering its desired Effect in the above Cases; and for a further Description of it, refer to the Printed Directions, which may be had at the Places above.

February 20th, with this Addition.

N. B. The Powder is sealed up in such Packets as may be conveyed by the Post to any Part of the Country.

R E M A R K I.

Giovanni.] Is an *Italian* Word for *John*; is not this imposing on the Vulgar, and making them think you are another Countryman than really you are? It is well known in *London* how that you are a *Scotchman*. Is not this enough to make all the Gentlemen of that Country suspected of Falshood? Is not this Equivocation with a witness? It seems your Parents have not behaved themselves orderly and decently in their Conjugal Duties according to your memorable Caution to others, like rational Men, that their Persons may be succeeded not by an opprobrious Race, but by an univocal Generations

ration (for you are of the equivocal Kind) and will find it hard Work by this Conduct to convince the World that you are a Man of Probity and Integrity both of Body and Mind.

R E M A R K II.

Acquired the perfect Knowledge of the Mysteries and Secrets of Nature in all Cases.] May not you blush at this Assertion? *Hippocrates* himself was not so happy as Dr. *Giovanni*; (all Cases) the best of our Physicians cannot say so.

R E M A R K III.

Immediately discovers real Conception, and whether a Boy or a Girl.] You might have said, or *Sooterkin*.

R E M A R K IV.

Master of the greatest *Arcanums* in Nature.] Looks not this like a Quack, and unbecoming a regular Physician who never boasts beyond his Line?

R E M A R K V.

Under God.] Is not this taking the Name of God in vain, who will never concur
with

With an ignorant Prescription, and bless improper Means? If a Man should prescribe corrosive Sublimate in a large Dose inwardly, and say, by God's Blessing, it would cure the Patient, would he not mock God? Every Thing works according to Nature, and we are not to expect Miracles.

R E M A R K VI.

Infallibly cures] I went once to a Turner's-shop near *Fleet-street*, being directed thither by a Bill put in my Hand in the Street to receive a Medicine which infallibly cures the Leprosy. I asked the Price, they told me a Crown; so I put the Crown in another Man's Hand, to be given in case of the Cure; no, he would not trust that, he would have me to believe it infallible, though he did not believe it himself. Implicit Faith will never go down with me.

R E M A R K VII.

For the Benefit of the Publick.] This is pretended, but what is meant by it, I leave to others to judge.

R E M A R K VIII.

Barrenness, &c.] This can never fail of rendring you acceptable to the fair Sex, provided you can bring them into a firm Belief of what you say. But why (Barrenness itself?) in my Opinion Barrenness it self cannot be cured. Barrenness may be cured, but what can a Man not do, who has arrived at Perfection, and is Master of the greatest *Arcanums* in Nature?

Sir, A free and publick Recantation of those Errors and Absurdities, will be an Honour done to TRUTH, and a Satisfaction to

Your most humble Servant,

PHILALETES.